A LOOKING-GLASSE FOR CHRISTIANS;

OR,

THE COMFORTABLE Doctrine of Adoption.

WHEREIN EVERY TRVE BE-leeuer may behold his bleſſed Eſtate *in the kingdome of Grace.*

By THOMAS GRANGER, Preacher of Gods Word, at *Butterwike* in *Holland* in *Lincolnſhire.*

LONDON,
Printed by *William Lones.*
1620.

A LOOKING GLASSE FOR CHRISTIANS;

OR,

THE COMFORTABLE Deliuerance of Adeptus.

WHEREIN EVERY TRVE BELIEVER may behold his Vocation and Election in the Loue of God.

By THOMAS GOODWIN Preacher of Gods Word at ROTTERDAM in Holland in Zeeland.

LONDON,
Printed by William Iones.
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TO THE RIGHT HONORABLE AND Vertuous Lady, the Lady HARRINGTON; Grace and Peace.

RIght Honourable, and worthy Lady: As God hath made you three and foure times happy in your inward selfe, so hath he made you thrice happy also in your outward selfe, as in your State, in your blessed Issue, in your Name; which as the sweete odour of a pretious oyntment, comforteth those that are neere by, and a far off, euen the children of God, who receiue comfort and strength by the graces of Gods spirit in the more principall members, whose pleasant influence giueth vigour and more liuely motion to the inferiour and weaker. This happines the Lord still continue, that as both you and all the children of God haue receiued grace for grace, & glory for glory; so you may with them be perfected in glory at that ioyfull and long expected day of our Lords appearing, and full redemption of the

purchased possession. In the meane space, I being a stranger vnto you, yet a Minister of the Gospell of Iesus Christ, doe greatly reioyce to heare that you, and other personages of State and Birth, doe walke vprightly in the Truth. And as your Faith, Zeale, and Deuotion, most worthy fruits of the Spirit, are a comfort to me & others: so for your comfort also, I send to you A Diuine Looking-glasse, *wherein, I hope well, you shall behold your blessed state, euen the beauty and glory of your person in the sight of God, and in the sight of your owne soule. To the poore (in spirit) is the rich Gospell offered; from the poore (my selfe) is this rich treasure sent vnto you: in it selfe rich, but a poore mite as handled and deliuered from mee, yet such shall it be, as your Honor shall please to accept.*

Your Honors in all

Christian duty to be

commanded;

THOMAS GRANGER.

A LOOKING GLASSE for Christians.

Ephes. 1. 5.

Who hath predestinated vs to the adoption of sonnes by Iesus Christ vnto himselfe, according to the good pleasure of his will.

IN the Third verse aforegoing, the Apostle propoundeth the generall doctrine of all the spirituall blessings of God the Father towards vs in his Sonne Iesus Christ, the matter, foundation, and meritorious cause therof.

From the 4. verse to the end of the 14. verse, he declareth, that generall Proposition by an induction, or recitall of the specials applied to his purpose here aym'd at, which is to reduce them to their former sincerity of faith, and obedience. In the 4. ver. he maketh mention of Electiō, & sanctification. In this 5. verse, of Adoption. In the 6. verse, of Iustification. In the 7. verse, of Redemption. In the 8. 9. 10. verses, of the Gospell with the effects, and

power thereof. In the 11. verse, of glorification. In the 12. 13. verses, of Faith. In the 14. ver. of the testimony of the Spirit, the pledge of our assurance, in sealing the same in, and to our spirits.

In this 5. verse he mentioneth the spirituall blessing of *Adoption*, which he setteth forth by sundry arguments.

1 By the principall efficient cause. [*who hath predestinated vs.*

2 He layeth downe the blessing it selfe. [*To the adoption of sonnes,* εἰς υἱοθεσίαν *in positionem filiorum.*)

3 By the meanes [*by Iesus Christ.*

4 By the end. [*to himselfe, or into himselfe.* εἰς αὐτὸν

5 By the impulsiue cause [*according to the good pleasure of his will* (κατ' εὐδοκίαν)

1 Concerning the first.

Predestination is the most high, and hidden cause of all things, both of their ends, and of their meanes, Decreed in the wisdome of God from Eternity, according to his prescience, and ordered by his prouidence. In the generall signification it is called Destination, in the more special, *i.* restrained to man, Predestinatiō.

Predestination hath two parts, Election, and Reprobation.

Of Election there is { Principall. / Inferiour. } a twofold end

The principall end respecteth the { Glory of God. verſ. 6. / Glorification of Man, verſe 11. }

The inferiour ends are the meanes of ſaluation, and of Gods glory in ſauing vs. They are diuers, and ſubordinate one to another. The firſt is effectuall vocation, verſ. 8.9.10. The ſecond is Iuſtification, verſ. 6.7. The third is Faith, verſ. 12. 13. The fourth is Adoption, verſe. 5. The fifth is Sanctification, verſ. 4. The ſixth is the Obſignation of all theſe bleſſings in our hearts by the ſpirit, verſ. 14.

2. Concerning Adoption it ſelfe.

A ſonne of God may be ſo called by { Nature. / Grace. }

1. By Nature Ieſus Chriſt is the onely Sonne of God, begotten of the Father by an incomprehenſible and ineffable generation.

2. The ſonnes of God by Grace, taking grace in the largeſt ſence, are ſo by { Creation. / Adoption. }

1. By

1. By Creation, the Angels, *Iob* 2.1. and *Adam* before his fall, *Luke* 2.38.

2. By Adoption, *Adam* after his fal, & all elected in the second *Adam* (who are specially called children by Adoption & Grace, beeing restrained by Diuines to the grace of redemption) in whom alone wee recouer the nature & name of Sonship. And we are called sonnes by Adoption, because when wee were by nature the children of wrath, wee haue receiued the right and title of sonnes from God, by and for Christ, and in him the sonnes of God, & consequently with him heyres both of this world, and of that which is to come.

This affection and action of God is expressed by a terme borrowed from the ciuill Law: For Adoption (as it is in the Institutions) is an act of Law imitating Nature, ordeyned for their comfort which haue no children. If the adopted was a free man, *viz.* neyther vnder the authority of a father, nor of a maister, it was termed adrogation, but if hee was vnder the power and command of another, it was called simple adoption.

In

In olde times adoption was in common vse, both among Iewes and Gentiles. In *Gen.*48.5. *Iacob* adopted *Ephraim* and *Manasses*, and named his owne name vpon them. So 2.*Sam.*21.8. *Michol* the daughter of *Saul*, and wife of *Dauid*, is said to beare fiue children to *Adriel* the sonne of *Barzillai*; But God punished *Michol* with barrennesse, because she derided the zeale of *Dauid* dancing before the Arke. So *Moses* was said to bee the sonne of *Pharaohs* daughter. Moreouer, children were adopted to the dead, *Deut.* 25.5. For if a man died without children, his brother was, by the Law of *Moses*, to marry his wife, to raise vp seede to his brother, and the first-borne sonne was named after his father deceased.

For the further cleering of this Doctrine, Adoption is consummate, or inchoate. The former is perfect, and it is the state of the Elect in the kingdome of glory. The latter is imperfect, and of it there are two degrees, according to the nonage or full age of the Church. The nonage was the state of it before Christ, when it was vnder Tutors and Gouernors,

nors, *Gal.*4. 1. 2. trayned vp in Christ, & vnto Christ, by the rigour of the Morall Law, and lenity of the Ceremoniall Law; this drawing, the other driuing. And of that nonage there were degrees also; for there were some more Ceremonial, others Euangelicall men, as *Dauid*, *Salomon*, *Ezechias*, the Prophets, &c. yet all inferiour to *Iohn* the *Baptist*, who heard and saw, what they a farre off perceiued. So that hauing a lesse measure of the Spirit, the Law had more force ouer them, as the rod and representations haue ouer children, in whom reason is weake. Therefore it was called the spirit of bondage, *Rom.*8. 15.

The fulnesse of time, or age of the Church, is after Christ, which hath two degrees also, youth & perfect age: youth is the weakenesse of the children of Christ, *Rom.*4. 1. *Gal.*6. 1. which in the truely regenerate groweth more and more to strength and perfection, *Heb.* 6. 1. *Ephes.*3. 16. and 4. 13. The perfect age or strength, is the *plerophory* or fulnesse of Faith, Hope, Loue, euen of receiuing, possession, assurance. And it is

the

the Christian mans happinesse in this world, as the pleasant Land was to *Abraham* and his posterity before actuall possession: yea this spirituall is greater then that earthly, in that he is already come in the flesh, and ascended to prepare a place for vs, in whom all the promises of God are *Yea and Amen*.

Perfect men are more specially termed spirituall. *Gal.* 6. 1. the other carnall, 1. *Cor.* 3. 3 of the vigour of the olde man, and weakenesse of the new. Through the greater reuelation of Gods wisdome and loue to vs in Christ since his ascension & assurance of his loue to vs, the Holie Ghost is called in speciall manner, the spirit of adoption, teaching, testifying, in sealing the same more aboundantly to vs, *Rom.* 8 15. But how? not that we are voyd of all feare; for as Gods loue is more aboundantly reuealed, so are his iudgements also; as grace is more manifest, so is sinne also: and as Christ hath set open the gates of heauen, euen more aboundantly reuealed the celestiall glory that could be done by the figures of pleasant *Canaan*, and the materiall Temple;

so

so hath he more fully manifested the endlesse torments of the wicked, that despise grace offered, which breedeth greater terror in the Conscience, then the legall threatnings of temporall punishments. A child offending feareth the rod, but a man feareth Imprisonment and Death. Hence it is that Saint *Iohn* saith, *Feare hath paine-fulnesse, but perfect loue casteth out feare.* He that loueth, reioyceth euermore. Hee that beleeueth, yet wanteth feeling, dependeth on Christ by faith, and is Christs as well as the other, though he know not so sensibly that he is Christs as the other doth. The perfect man knoweth himselfe to be heyre of the kingdome of glory, as the louing and dutifull sonne is assured of his fathers inheritance. The other also may know that hee is Christs, if hee depend on none other, not other meanes, and Christ forsaketh none, that doe not first forsake him; which forsaking stands rather in affection than action. For *Paul* saith, *Rom. 7. That to will was present with him*, though he did that which was euill (vnwillingly). And he had comfort and reioycing, because hee did not euill euilly.

To

To explane this a little farther, There are fiue kindes of feare.

1. Diabolicall, *Iam.2.19.*

2. Naturall. It is an affection or passion of the heart, whereby we feare not only death or dissolution, but also dangers and euils, that are destructiue of our good estate and wel-fare. This feare is by naturall instinct in all sensible creatures, as well as in man, and in the godly as men, yea in Christ, as he was man, and subiect to our infirmities. This feare of it selfe is not sinne, but the corruption, (*ataxie* & *anomie*) thereof is sinne, as when we doe not order it according to the law of God. But Christ in fearing death, did also submit himselfe to the Decree and Will of his Father, according to the Commandement, *Thou shalt loue the Lord thy God with all thine heart*, &c. So feare was ouercome of loue, or rightly ordered by loue. So the godly feare death, yet humble themselues to death and all crosses, for the loue of God extenuateth and casteth out feare.

3. Worldly feare. This is the corruption of naturall feare, when as men deny Christ

Christ in what measure soeuer, that they might not loose their goods, worldly esteeme, pleasures, preferments, &c. Worldly-minded men are full of this fear, and their feare shall fall on them, *Math.* 10. 28. and if our hearts condemne vs, then is God greater then our hearts, much more to condemne vs. Examples of such feares, *Ioh.* 12. 42. and 11. 48. Howbeit Gods children are of infirmity affected with it sometimes, as *Nicodemus*, *Ioh.* 3. 2 And the Disciples, especially *Peter*. But if we sinne and feare, wee haue an aduocate with the Father, Iesus Christ the righteous, &c. As for the feare of the wicked, it is without all loue; and comfort of hope.

4 Servile feare, (which is voyd of loue, and hope.) It is proper to the wicked. It proceedeth of an euill conscience. *Prou.* 28. 1. *Isa.* 57. 20. 21. It hath two effects. 1. It restrayneth the furious, and curbeth the violent. *Act.* 24. 25. 2 It works hardnes of heart through desperatiō in some, when it groweth to an height of wicked resolution, all hope through Satan being vtterly quenched.

5. Filiall

5 Filiall, or ſonelike feare. It is proper to the regenerate, who by this feare are moued to a voyd ſinne, and to liue godlily. It ariſeth from the knowledge of God, and our ſelues, and from the feeling of his acceptation and loue of vs, wrought in our hearts by the holy Ghoſt. Hereof *Solomon* ſaith, *Prou.* 1.7. *Pſal.* 111.10. *Iob.* 28.28.

More plainely, this feare is thus begotten. Firſt, when a man heareth the lawe, what is there commaunded, what forbidden, the Holy Ghoſt commeth, and taketh away the vaile of naturall blindnes, and ſlumbring, cauſing him to ſee his ſin, and to feele the wrath of God vpon him, euen to lay them both to his hard heart, whereupon feare troubleth the cõſcience, and breaketh the hard heart.

Secondly, when a man in this caſe heareth the Goſpell, the Holy Ghoſt inlightneth the minde to vnderſtand & beleeue, and to apply the promiſes to himſelfe, whereupon he begines to feele quyetnes, and peace of conſcience, being more and more perſwaded that he is beloued of God. Now on this perſwation ariſeth the

loue of God for his loue, mercy, and grace in Christ. On this loue ariseth a new feare namely, to displease God, so louing and mercifull to vs. *Psal.* 130. 4.

Of this filiall feare there are foure degrees, expressed & illustrated by the feare of children towards their Parents, whereof there are foure degrees. First, a childe loueth his parents, and flies to them as his chiefe refuge, yet is he held in obedience with threatning, and feare of the rodde, this may in speciall be called seruile, *Gal.* 4. 1. Secondly, partly by reason, partly by the rod. Thirdly, lesse by the rod, and more by reason. Fourthly, by reason alone without the rod. This is perfection in this state of imperfection. The application, and amplification hereof I leaue to the Christian Reader.

3. Concerning the meanes of Adoption.

Hee that adopteth a seruant or bondman, giueth a price for his redemption or ransome, euen so hath God redeemed vs with a price, 1. *Pet.* 1. 18.

4. Concerning the end of Adoption.

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It is that we might be his, not any others, nor yet our owne. The seruant or bondman adopted, liueth no longer to his former Masters, but to his Adopter, not in seruitude, but in freedome, not in slauish, but in son-like feare, *viz.* awfull reuerence and loue. Euen so we being adopted, liue no longer to our former masters, and tyrants to whom we were enthralled, and willingly did homage, thorow the darkenesse of our mindes, and deadnes of our benummed Consciences, *Ephes.* 4. 17. 18. namely, to the world, the flesh, and the Diuell. Euery naturall man is a bondslaue to these tyrants, and senceless of his misery. The best Heathen, the best Iew are not better, how glorious soeuer they be. Among the Heathen *Aristides* was the most iust, *Socrates* the most vertuous, *Aristotle* the most learned, *Plato* the most diuine, *Lucretia* the most chast, *Æneas* the most pious. Among the Iewes, the *Essees* and *Pharisees* were most deuout, and among them *Paul* the most feruent in zeale, vnblameable, *Philip.* 3. the patterne of perfection, as erroneously he iudged of himselfe, being blinded by

the god of this world. But afterward he saw that his feruency was but fury. All these I say, euen the best Gentiles and Iewes admired for their vertues, beeing without Christ, were the children of wrath, *Ephes.*2.1,2.

5. Concerning the impulsiue cause.

It is the alone mercy and loue of God, 2.*Tim.*1.9. *Who hath saued vs, and called vs according to his purpose, and grace,* &c. *Ephes.*2.4,5.

For the more full vnderstanding of this doctrine for our further edification and comfort, two things are to be considered. First, the comparison betweene ciuill and spirituall adoption. Secondly, the priuiledges, whereof we are made partakers thereby.

The comparison is of their likenesse and vnlikenesse. First, concerning their likenesse. These two adoptions resemble one another in eight particulars.

1. The Adopter for the most part wanteth children of his owne So God had no sonnes, but his onely Sonne, Iesus Christ, whom he gaue to redeeme vs out of the captiuity of sinne and Satan, into the glo-

rious

rious liberty and priuiledge of sonnes.

II. The Adopter out of his owne bountifulnesse and kindnesse chooseth a sonne where he pleaseth, being obliged to none: Euen so God hath freely out of his owne loue and good pleasure chosen vs. *Tit.3.4. When the bountifulnesse & loue of God toward man appeared,* &c. *Deut.7.7.8.* God loued not nor chused Israell because they were more in number (which was in those times a speciall prerogatiue and blessing) but because hee loued them of his owne free mercy.

III. The Adopter giueth a price for the redemption and liberty of the Adopted: so hath God giuen a price for vs, *1. Cor.6.20.*

IIII. The party adopted is commonly a seruant or bondman: so were wee by nature the children of wrath, of vnbeleefe, of this world, of darkenesse, of the night, &c.

V. The Adopter offereth himselfe as a Father, not as a seuere Master or Tyrant to his adopted sonnes: euen so God offereth himselfe, and that in these particulars principally.

1. In prouiding & caring for his children, *Lenit.* 26. 3. to 14. *Matth.* 6. 30. 31. 32. Therefore the Apostle saith, *Cast your care on God, for he careth for you, Gen.* 31. 4. God had care ouer *Iacob* against churlish *Laban*, chap. 32. 9. 10. God prouided for *Iacob* alway; and God doth as much for all his children, but what God doth for vs, our childishnesse conceiueth not.

2. In chastisements and corrections, *Heb.* 12. 7. &c.

3. In trialls and temptations to humble them, to proue them, to teach them, that he might doe them good at their latter end, *Deut.* 8. 2. 3. 4. 5.

4. In patience, forbearance, long suffering, *Psal.* 103. 8. 9. &c.

5. In hearing and granting their prayers, *Matth.* 7. 7. Now God granteth our prayers, when wee pray to him rightly. Of right prayer there be three degrees.

1. To pray to God the Father onely. This excludeth Atheisme and heathenish Idolatry.

2. To pray to God through Christ alone. This excludeth Turcisme, Iudaisme, Popish idolatry.

3. To pray to the Father through the Sonne from an heart informed and mooued by the spirit of God. This excludeth all hypocrisie.

The signes of an heart informed and mooued by the spirit of God, are these.

1. To pray according to the will of God, 1. *Ioh.* 5. 14.

2. To pray with an humble and contrite heart, *Psal.* 51. 7. This is a speciall signe; for pride is the roote and top of all sinne. It was and is the sinne of the Deuill and our first parents, who desired to shake off the yoke of obedience, and to be equall with God, *Gen.* 3. 5. 6. The pride of the Diuell was the glorifying of himselfe with these excellencies wherewith the Lord had indowed him, 1. *Tim.* 3. 6. Pride is directly opposite to God and his glory: it is the maine sinne, others are the by. Couetousnesse is the roote of all euill, but as the purueyor of pride; euery couetous man is proud, and there is none of those sinnes, as pride of apparell, drunkennesse, prodigality, feastings, &c. which the couetous seemeth to hate, but hee would commit them if they were as gain-

full as niggardship, and drudgery is; for what will not the couetous doe for money?

3. To pray in Faith, *Iam.1.6.*

4. To pray with feruency, *Iam.5.16.*

5. To pray for spirituall graces especially and simply, and for other things as sub-seruant thereto, *Math.6.33.*

6. To ayme at Gods glory onely, as the three first petitions of the Lords prayer teach vs. He that prayeth thus, shall neuer bee denied any thing, neyther in kinde measure, nor manner. Thus Christ prayed, and was heard in all things: and thus doe all the children of God in some measure pray. If they obtaine not, it is because of their weakenesse wherein soeuer it standeth. Howsoeuer, God accepteth the obedience, and with-holdeth no good thing; yea, hee giueth that which themselues would onely aske, if in this life they were perfect, as Christ was perfect, and as they shall be in the kingdom of glory.

VI. The adopted doth offer himselfe as a sonne, not as a seruant. So doe the children of God in louing him in his

word

word and worship, in obeying him, in taking correction at his hands, in suffering themselues to be taught and led by him. *Moses* in *Deutronomy* repeating all the benefits of God towards the Israelites, at length concludeth. *And now O Israell what doth the Lord thy God require of thee, but to loue the Lord thy God*, &c. And *Iosua* likewise, *chap.* 24. 14. repeating Gods benefits towards them in like manner, concludeth, *Now therefore feare the Lord thy God*, &c.

VII. By the Ciuill Law, the Heyre is reputed one and the same person with him that made him his heyre. In like sort we are so neere conioyned with God by Christ, that we are made one and the same with him, as our Sauiour prayed, *Ioh.* 17. 21. *I pray thee O Father, that they all may be one, as thou art in mee, and I in thee, so they may be one in vs.*

Wee are conjoyned, or vnited to Christ by two degrees.

1. We are vnited to the flesh of Christ; for he is the seed of *Adam*, therefore flesh of our flesh, and bone of our bones, as the Iews were wont to say of themselues.

which

which were descended of the same common stocke, *viz.* of the same Father and Mother.

2. Wee participate of the spirit of Christ (not essentially, but effectually) who worketh in some measure the same properties and qualities in vs, which were in Christ, as he was man, which is called our transforming into Christ, and our putting on of Christ.

This coniunction *Paul* expresseth by ingraffing, wherein these two degrees of vnion doe euidently appeare; for the science and the stocke make one indiuiduall thing. For first, their matters are vnited into one, and closely cemented together, yet are they but *contigua*, neerely glued together. Therefore this Vnion is yet separable.

2. They participate of one iuyce, spirit, and life, and are now *continua*, continued, beeing contained vnder one common *forme*. And this vnion is now inseparable. Christ himselfe expresseth this by a comparison drawne from the vine and the branches, *Iohn* 15. which haue one common life and spirit, by which they

they grow burgeon, and fructifie. Yet herein there is a difference; for the science conuerteth the iuyce of the stocke into his owne nature and property: contrarily, Christ conuerteth and transformeth vs into his nature, that are incorporated into him.

S. *Paul* expresseth this vnion by Matrimony, wherein these two degrees are manifest.

First degree, is the outward bond or ceremony of wedlock, which consisteth of two parts or degrees. 1. A separation of eyther from all others. 2. A mutuall donation or enterchange.

Second degree, is the inward bond, *viz.* the coniugall affection, or mutuall loue and sympathy. So the vnion of Christ with vs, is the vnion of our natures, and the vnion of his spirit with ours, whereby we are made flesh of his flesh, & bone of his bones spiritually as he is made flesh of our flesh, and bone of our bones corporally. Hence wee grow vp into him, and beare fruit in him; yet these vertues of the spirit in Christ are pure and perfect, and without measure, but in vs they are

measu-

measurable, and obscured with sundry infirmities, both of our corrupt nature, and personall frailties; euen as the light of the Sunne is the same, but diuersified in sundry starres, and glasses of diuers colours.

VIII. The Inheritance is confirmed and finally appropriated to the heyre by the death of the testator; so is our inheritance by the death of Christ. This of the likenesse of these two adoptions.

Now concerning their vnlikenesse. It stands in foure particulars.

1. The Adopter is mooued vvith the consideration of some dignity and desert in the adopted. Contrarily, God found no motiue of loue at all in vs. For vvee were his enemies. And our loathsomnes in his sight, is set forth vnder a double allegorie, *Ezech.* 16. where vnder the parable of a forlorne infant is set downe the state of the Israelites in Egypt, and our estates by nature in the state of the Israelites in the bondage of *Pharao*, a type of the Deuill.

2. The Adopter giueth gold, or some other earthly thing for a ransome, but

God

God hath giuen his onely ſonne to redeeme vs.

3. The Adopter cannot giue the ſpirit of a naturall ſonne to the adopted: but God hath giuen vnto vs the ſpirit of ſonnes, by whom we call him (*abba*) Father, euen as naturall ſonnes doe their parents.

4 The Adopted ſonne may loue his Adopter onely outwardly, for the benefit that he hath receiued, and reward that he expecteth, yet in heart he may be ſo alienated, as to wiſh the death of his Adopter, that he may inherit his houſe & land, as the Poet ſpeaketh of ſome vnnaturall ſonnes.

Filius ante diem patrios inquirit in annos.

But contrarily, the children of God, are vnited vnto him in the inward affection of heart, though outwardly they faile in many things, yea hyppocrits are oft times out-wardly more officious than they, as deceitfull ſeruants are often more obſequious than children. Therefore ſaith *Danid.* Pſal. 32. 2. *Bleſſed is he, in whoſe ſpirit there is no guile.* Not with ſtanding his manifold infirmities.

The

The Second thing is the Priviledges, whereof we are made partakers by vertue of adoption.

I By vertue of Adoption, we are made the brethren of Christ. In this respect he is called our elder brother. *Rom.* 8. 29. and *Mark.* 28. 10. and 25. 40.

Obiect. Than before the Nativitie, death and Resurrection of Christ, none were the adopted sonnes of God, seeing that by the death and merits of Christ, wee are reconciled to God, called, iustified, adopted. Miserable therefore was the state of all before the incarnation of Christ.

Answ. The birth, and sonship of Christ, tooke the begining from the everlasting Counsell and Decree of God, whereupon his blood is said to be shed from the begining of the world. *Adam* was iustified, and adopted by faith in Christ to come, whom God Preached, and promised in Paradise, and was figured by the Sacrifices of the Law, which was interpreted by the Prophets, and fulfilled by Christ himselfe.

To be the brother of Christ is a glorious title & priuiledge. In an earthly king-

dome

dome we thinke it a great prerogatiue to be the kinſman of a Prince, and a ſpeciall priuiledge to be the Kings ſonne. In the ſpirituall kingdome & Church of Chriſt, euery true beleeuer hath his prerogatiue and priuiledge. And if men deſire to match with perſons of birth & bloud, for the aduancement of their names and houſes; much more ſhould we deſire this bleſſing of Adoption, for the euerlaſting aduancement of our names and ſtates.

The bondman or Gally-ſlaue thinketh it a great happineſſe to be freed, & made the adopted ſonne of a Prince, and brother to the Kings ſonne. This priuiledge haue wee receiued, let vs take notice of our happineſſe, and caſt off our ſlauiſh conditions.

II. By vertue of Adoption wee are made heyres of the heauenly Kingdome, euen coheyres with Chriſt, *Rom.* 8. 17. And if it bee ſo great a priuiledge to bee heyre apparent to an earthly kingdome, much more greater glory is it to haue right to, and in the kingdome of glory.

III. By vertue of Adoption wee are made Kings, *Reuel.* 1. 6. of greater might

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and power than *Nabuchadnezzar*, that sent out *Holofernes*, (as the Apocryphar mentioneth) to cut down all, that would not submit themselues vnder his yoke: greater than *Ahashuerus* that boasted so of his 127. Prouinces: yea than *Alexander* would haue beene, if hee had obtained that plurality of worlds, whereof *Anaxagoras* informed him. Hee hath made vs Kings and Priests to God his Father. We are made Kings, not in respect of an earthly Kingdome, seeing that the children of God are oft times the most base and contemptible of all other: but in respect of a spirituall kingdome, to which God hath giuen vs title and interest, in, and by Christ, *Luke* 12.32.

The faithfull are made Kings in three respects. 1. Because they are Lords and Conquerors of their enemies, Sinne, Satan, the World, Death, Hell. 2. They are partakers of the Kingdome of Christ, and of Saluation; for wee haue receiued of Christ grace for grace, and glory for glory. 3. They haue Interest, Dominion, and Soueraignty of all things by Christ. But Christ alone is vniuersall King, and

absolute Lord. But the faithfull are kings as they participate with Christ in his kingdom, & by vertue of this priviledge they shalbe Iudges of men, and *Angels*. *Math.* 19. 28. 1. *Cor.* 6. 2. 3. *The Saints shall iudge the world*, and evill Angels. But how? In that they shall be as it were Assessours, and Assistants with Christ on the bench giving in voyce, and consent with him.

Obiection. The wicked are Lords, and owners of worldly things also, how then belongeth this Priviledge to the adopted sonnes of God?

Answ. Adam, was the sonne of God by creation, and heyre of all things, but by the fall he lost for himselfe, and his posterity, the right, and name of heyre, and sonne, so that both he, and we by nature are onely vsurpers. But Christ by his satisfaction hath purged our sinnes, reconciled vs to God, and recovered the right of sonnes and inheritance. For he being the true owner and right heyre of all things, hath made vs that are in him, sonnes and heyres of all things with him, as the *Apostle* saith, *As he hath given*

Christ so shall he much more give vs all things with him.

The godly therefore are the true Lords, and owners of all things. First, because their persons only are accepted. Secondly, Because they vse them rightly, that is, with a good conscience, namely, to the glory of God. *Rom.* 4. 13. The promise was made to *Abraham* that he should be the heyre of the world, not by the works of the Law, to wit, as he was a sonne of the first *Adam*, but by the righteousnes of faith, that is, as he was the sonne of the second *Adam*.

Quest. How then are the wicked possessors and owners?

Answ. In Gods providence they haue possession of the things of the world, but no right vnto them, I meane spirituall right. Therefore in the end of the world they shalbe rooted out, and burnt with fire, but the godly shall remaine for ever. *Abraham*, and his posterity had right to *Canaan*, foure hundreth yeares by the promise of God, before they had actuall possession. *Gen.* 13. 14. The reason why they had not present possession in it, is gi-

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ven, *The wickednes of the Amorites is not yet full*. The vsurpers must possesse it foure hundreth yeares, and *Abraham Isaac*, and *Iacob* are to haue but a part in the playne of *Mamre* in *Hebron*, purchased with their money of the vsurpers, and the sonnes of *Iacob* were strangers in *Egypt*, having no foot, nor possession in the Earth in civill clame, or right, but by sufferance, and will of their Lord *Pharao*. So *Dauid* had right to the kingdome of *Israel*, before present possession, He must tarie for that till *Saul* be remooved out of the way, and in the meane space suffer persecution, and affliction of the vsurper. In *Matth.* 13. The *tares* must grow togeather with the wheate, and haue place in the Land with the wheate, by the permission of the housholder, none can cutt them vp without the displeasure of the Lord, not that the Lord loveth them, but becaus he loveth the wheate, amongst which they grow. So the wicked haue possession of, but not right to the things of the world, saue onely in civill respect, and humaine Constitution. And the more rich, and great they are, the more hatefull

are they, and the greater condemnation waiteth for them.

IIII. The Adopted sonnes of God haue the *Angels* as ministring spirits attending on them for their good. *Heb.* 1. 5. *are they not all ministring spirits, sent forth for their sakes that shall be heires of salvation?* Psal. 34. 11. *The Angell of the Lord pitcheth round about them that feare him, &c.* 2. King. 6. 17. Math. 4. Also 1. King. 19. *Elias* flying from *Iezabel* is comforted, directed, and fed by an *Angell*. Also, *Gen.* 19. The *Angels* bring *Lot* out of *Sodome*, before the fierie deluge. *Gen.* 32. *Iacob* fearing *Esau*, saw Angells comming, and he acknowledgeth that they were sent to be his protectors, and conductours in his iourney. *Gen.* 24. 7. *Abraham* sending his servant to take a wife for his sonne *Isaac*, is perswaded that the Lord will send his *Angell* before him. Also, *Math.* 26. 53. If Christs kingdome had been of this world, and that he had not ben appoynted of God to suffer for man, he should haue been rescued by more than twelue Legions of Angels. And our Saviour saith, that children, and simple, silly, helpe-

leſſe men haue *Angells* protecting, and ſaving them. For their *Angell* beholdeth the face of God, attending his pleaſure in their behalfe. Moreover, in the end of this world, the *Angells* carry the ſoules of the godly into the kingdome of glory, *Luk.* 16. Laſtly, in the day of iudgement, they ſhall gather all the Elect together, as the houſe-holder gathereth wheat into his barne, but burneth the weedes and the chaffe, the prophane and hypocrites.

V. All afflictions, troubles, and wants are turned into trialls and fatherly corrections, inflicted for their good, *Rom.* 8. 28. *All things worke together for good, to them that loue God,* &c. *Pſal.* 89. 32. *I will viſit their tranſgreſſions with the rod,* &c. *but my louing kindneſſe will I not vtterly take from them.*

As the Iſraelites were prepared by many temptations and trialls in the Wilderneſſe for the land of *Canaan*, *Deut.* 8. and as *Dauid* was prepared by perſecutions, and afflictions for the kingdom of Iſrael, ſo are the children of God for the Heauenly *Canaan*; yea, they are chaſtned of the Lord by ſundry waies, and ſometimes

by bodily death, (as in the wildernesse) that they might not be condemned with the World, 1. Cor. 11. 32. In the sorrowes therefore of the children of God, there is matter of reioysing and in the reioycing of the wicked, matter of sorrow, feare and despaire.

FINIS.